

A Short History

Of The

Chipman

Presbyterian

Church.

By

FRANK BAIRD, B. A.

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A Short History
OF THE
Presbyterian Church
IN THE
Parish of Chipman.

CONTAINING ALSO
BRIEF REFERENCE TO THE GROWTH OF THE PARISH.

BY FRANK BAIRD, B. A.

FREDERICTON, N. B.
REPORTER STEAM PUBLISHING OFFICE, YORK STREET.
1895.

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PREFACE.

It is hoped that this little booklet will be kindly received. The information it contains, while perhaps not really important nor new has taken almost a year and a half to collect. The aim throughout has been to be accurate and in this connection not a little difficulty has been encountered. However while some of the older and more critically disposed may find a few statements over which a question may be raised, it is claimed, that in the main, the information given is correct. It is to be regretted that some work similar to this had not been taken up a little earlier. As it is now many of the clergymen, and indeed nearly all of the first settlers of the parish have long since ceased from their labours, and those that still remain can hardly be expected to give accurate details merely from memory. Yet withal some information has been obtained, which it is hoped will be appreciated not only by those still living in the parish of Chipman, but by those who have made homes in other lands—especially in the west.

If the whole is not as readable and well connected as might be, it is because the aim was to present the *facts* as collected ; to do this some other qualities had to some extent to be sacrificed.

Thanks is due Mrs. McDonald, J. W. Goldfinch, Esq., Mrs. Richardson, Mrs. Ferris and Rev. Mr. Clarke for help in connection with this little work.

Chipman, N. B., July, 1895.

A Short History of the

CHIPMAN PRESBYTERIAN CHURCH

THE first minister who visited the people of Chipman in the Presbyterian interest was the Rev. Mr. Wivell. He was followed in 1841 by the Rev. Mr. Wilson, who may be considered the founder of the church.

At the time of his coming, it will be remembered the long and bitter dispute was going on in Scotland between the Free and State branches of the church. Mr. Wilson was an ardent Free Churchman, and before leaving St. John for Chipman, distinctly stated that he would not come, unless the people would be favorable to the founding of a Free Church. Having been satisfied on this point he set out, and after a difficult and tiresome journey arrived and preached his first sermon in the dwelling house of Mr. James McDonald, which stood on the hill near the then head of navigation. His stay in the parish, however, was short.

Some three years afterwards the Rev. Mr. Millan came. During his time the present church was organized and the building still standing at Red Bank put up in what is now about the centre of the burying-ground. The dedication took place in the first week of August, 1844 ; just fifty years from the present and little more than three weeks after the Synod of the Presbyterian Church of Nova Scotia had resolved to undertake the work of Foreign Missions.

Mr. Millan during his stay of about three years did good work, and endeared himself much to the people. A call was prepared and extended to him but for some unknown reason he did not accept. He was followed by the Rev. John Irving and afterwards by Rev. Samuel Brown ; the former remaining two weeks and the latter about three months. This was in 1847.

The next to have charge of the church for a short time was the Rev. Mr. Glendenning, M. D. On his leaving the Rev. Mr. Canning came. Mr. Canning was inducted in 1850 and remained upwards of three years. After his departure the church was supplied for six months by Mr. Newton, student.

All of the above named were educated by the Presbyterian Church of Ireland which had been planted in Ulster by colonists from Scotland in the reign of James I. From this it may be readily seen

That the Chipman church is much indebted for its Puritan principles, which were essentially Presbyterian to the church in Ireland. The parish, is no doubt, on the other hand, indebted to the church for some of its best settlers, who coming in later would naturally be drawn to the centre where their church had been established.

Just here it may be interesting to note briefly the state of the parish, and some of the difficulties with which the settlers who came about fifty or more years ago had to contend. The drawbacks they met differed, no doubt, but little from those which first settlers in any country generally meet. Most prominent among these was the lack of means of transportation. Steamboats and railroads were considered wonders; and those settlers who might have been fortunate enough to have seen either were eagerly listened to during the first days of Salmon River. Waggon and waggon roads were scarcely known at all previous to 1840, and long after that date many a man carried home his sack of flour from the woodboat on his back. One story is told of a barrel of meal having been carried by a settler all the way to Salmon Creek over the present highway which was then a mere cow-path. Many more tales of this kind might be told, but they must be passed over.

A trip to St. John in woodboats before the dredging of the River and Lake took sometimes as much as a month, while getting to other towns around was practically impossible. How different now! We start in the morning, spend eight hours in the city and return the same day. Surely we ought not to be dissatisfied with the progress of fifty years.

But to go back; the main industry then as now was lumbering, carried on not by the residents of the place, but by large operators who came sometimes with almost their entire crews from the United States and the older parts of the Province.

That this should have been so admits of an easy explanation. The settlers, coming as they did largely from Scotland and Ireland knew comparatively nothing of the art of lumbering. That they were not long in learning it, however, can hardly be doubted, from the fact that in the course of a few years—probably in about 1854—we find the strangers entirely crowded out and the lands, crews, and mills, in the hands of the regular inhabitants of the Parish. This strengthened and increased the number of settlers in a considerable degree. Farming was taken up not only with the view to maintaining the family but to afford supplies, which were then so difficult to obtain from the cities, for the crews during the winter. These supplies were in those times conveyed to the

camps in the fall by means of scows which were towed by horses up the river and streams. The lumber at that time was large and easily obtained. Spruce and pine containing sometimes over one thousand feet of lumber grew almost on the bank of the river. These found ready sale at from eight to ten dollars per thousand in St. John which was then being rapidly built up. The method of conveying the lumber thither was then not by tugs, but by means of warps and anchors. Many interesting stories are told of the dangers and adventures through which the first lumbermen passed in "running rafts." Notwithstanding all drawbacks the lumber industry grew rapidly, and by 1854—the cholera year—money was plentiful, and two more prosperous villages than Delhi and The Forks could scarcely be found in the county. During these times or rather somewhat prior to this the Baptist Church at Gaspereaux and the Presbyterian at Red Bank were built. The material in either will bear testimony to the sterling character of the lumber at that time.

As far as can at present be learned the names most prominently connected with the building of the church at Red Bank, or those closely connected with it soon afterwards are: James McDonald, Robert Baird, John Christy, Wm. McAllister, Robert Dunn,

Henry Fowler, John Fraser, Isaac Hutchison, Wm. Stewart, Francis Fulton and James Darrah.

After organization, however, the managers of both churches found it no easy matter to keep them supplied. The people were greatly scattered, and with all their efforts found it almost impossible for some time to support a settled pastor. Few ministers cared to undertake a drive from either St. John or Fredericton, while coming by woodboats was both uncomfortable and uncertain. Nevertheless the people were not entirely without service even in winter. By their own efforts and the self-sacrificing spirit of many of the clergy of the day they were ministered to as far as was at all possible. In spite of every effort, however, the intervals between the coming of the ministers were sometimes unavoidably long. In one of these intervals a good old lady, still living at ninety-five—a loyal and devoted servant of the Master and the church—went three times with her children to St. John to have them baptized. This absence of those set apart for the performance of these and other rites was often much regretted, and just here it may be said that in those times the 'happy day' was not looked forward to as a certain day of the month but as to the time "when the first minister comes." We might, perhaps pleasantly and pro-

fitably dwell longer here, but our sketch was to be short.

When a clergyman *did* come, he could seldom complain of lack of attention to either himself or the services. One incident, told by Mr. Wm. Fowler, will suffice to show that the people were not to be kept at home by the ordinary excuse of a rainy Sunday: One morning the worshippers who had through a pouring rain made their way to the church at Red Bank, saw some distance up the river, and moving downward, an object which might have been described as bearing some slight resemblance to the ark. As it came to land near the church it was found to be a scow bearing a farm waggon loaded with people. To the sides of the box of the waggon young saplings had been nailed and bent overhead so as to form an arch. A covering had been spread over these and in this way was formed a very comfortable, and no doubt, our first covered carriage.

THE SESSION BOOK.

Up to the year 1860 all official records of the church were destroyed by fire in the house of the Rev. Mr. McKay. Prior to this date all information given had been obtained from the older inhabitants. From the year 1860 to the present the Session and Trustees' books give comparatively full and complete

accounts of both the business and growth of the church.

The first minute in the Session Book appears as follows :—

Chipman Presbyterian Church, Aug. 23, 1860 ; on which day the Kirk session met and was constituted. Present : the moderator, Messrs. Fraser and Stewart, elders. It being the fast day previous to the communion the following candidates for membership were examined and duly received, viz., Mrs. Wm. Stewart, Wm. McCollum, Alexander Baird, Rebecca Baird, Elizabeth Baird and Christina McLeod.

A communion roll was also made up as follows :

Mrs. Anne McDonald,	Angus Sutherland,
Catherine A. McDonald,	Mrs. A. Sutherland,
Mrs. N. Ferris,	Nancy Stewart,
Mrs. J. Hamilton,	Mrs. I. Hutchison,
Mrs. R. Baird,	Mrs. Wm. Stewart,
Alexander Baird,	Alex. D. McPhee,
Rebecca Baird,	Wm. Kadie,
Wm. McCollum,	Mrs. E. Stephenson,
Mrs. J. Elliott,	Mrs. Gordon,
Thomas Elliott,	John Moore,
Mary Ann Elliott,	Mrs. Richardson,
Elizabeth Elliott,	Mrs. S. Langin,
Catherine Elliott,	John Christie,

Mrs. MacKay,	Mrs J. Wilson,
Christina McLeod,	Stephen Wilson,
Mrs. J. Fraser,	Isabella Wilson,
Margaret Fraser,	Mrs. F. Fulton,
Mrs. A. Craig,	Elizabeth Baird.

After the making up of the communion roll the meeting closed with prayer.

JOHN FRASER, Clerk.

The above list has been given in full so that the growth of the church in membership may be seen.

The following is from the report of the Trustees' meeting :—

Chipman, Oct. 10, 1860.

Meeting called to order ; Mr. Wm. Stewart in the chair. Meeting agreed to promise the Rev. H. MacKay the sum of \$70 as usual for the incoming year, 1861. The trustees also took into consideration the subject of raising part of the minister's salary by pew rents. In consideration of their services it was agreed that the trustees be exempted from payment of pew rents.

H. MACKAY, Clerk, pro tem.

Nov. 14, 1860 :—J. W. Goldfinch, Esq., in the chair. The question was put and carried empowering the trustees to put a rent on each pew for the support of the minister.

H. MACKAY,

Salmon River, Feb. 27, 1861.

To-day the trustees and congregation met ; Mr. John Moore in the chair. The business for which the meeting was called was stated, viz.: that a call had been laid before the Presbytery of Pictou in favor of the Rev. H. MacKay, which Call was to be transmitted to the Presbytery of York for adjudication, and now the matter is brought before the congregation that they may answer for themselves in the premises. After some conversation the following resolution was passed :—

1. That the congregation regrets exceedingly the removal of Mr. MacKay from amongst them, yet they feel in their present circumstances that they cannot guarantee a higher sum than they now do for his support.

2. That this congregation humbly ask the Presbytery to consider their case and grant such supply as is in their power.

3. That a copy of these minutes be sent to the Presbytery.

Apr. 30, 1861 :—The Rev. H. MacKay gave notice that he had been released from the congregation by the Presbytery of York and that he was preparing to remove to River John, N. S. An address

was presented by the people and a reply made by Mr. MacKay.

Memorandum—May 5, 1861 : Rev. H. MacKay preached at Red Bank for the last time in this congregation to day May 12—Mr. John Sutherland, a student of Divinity from Nova Scotia, preached at Red Bank for the first time.

JOHN FRASER, Clerk.

May 10, 1862—The trustees in session agreed with Mr. T. Cummings to serve as a minister in this congregation during the summer term of six months.

Oct. 28—The trustees and ladies of the Religious and Benevolent Society met at the same time and place. The ladies handed over the sum of \$30.00 towards the payment of Mr. Cumming's salary.

JOAN FRASER.

Red Bank Church, Aug 24, 1863.

Yesterday the Lord's Supper was dispensed by the Rev. James Salmon. The new members were :
 William Fowler, Mrs. Rankine,
 Andrew Dunn, Mrs. Catherine Baird,
 Andrew Kady, Mrs. Mary Hutchison.

SESSION BOOK.

Nov. 7, 1863.—To-day the Trustees met, Mr. John Moore in the chair. It was proposed, resolved

and unanimously agreed, to present a call to the Rev. James Salmon of Richmond, and also resolved that the Trustees guarantee the sum of \$300.00, to be paid in half-yearly instalments.

Feb. 1864:—Memorandum:—The Rev. James Salmon gave notice that he accepted the call from this congregation.

Mr Salmon preached at Red Bank for the first time *after accepting a call in March.*

June 20.—The Rev. James Salmon was inducted into the charge of this congregation by the Rev. Alexander Smith of Prince William.

J. FRASER.

July 6, 1864.—At a meeting of the Trustees held to-day it was moved seconded and resolved that Messrs. Francis Baird, John Christy, John Moore Samuel Baird, Robert Fulton, Thomas Elliott and Alexander McPhee be appointed Trustees for the ensuing year. The painting of the church was then offered for sale and was taken by Francis Baird at forty-five pounds.

THOMAS ELLIOTT, Sec.

July 26.—Session met at Rev James Salmon's house. Present Rev. James Salmon, John Fraser and Wm. Stuart, elders. It was resolved that John

Fraser represent this church at the Synod to be held in St. John city in June 1865.

JOHN FRASER, Clerk.

Oct. 24.—Trustees' meeting: Rev. James Salmon informed the Trustees that the Session had a desire to add to their number, and asked the Trustees to consent to an increase of five in the Session.

JOHN FRASER, Sec.

An interesting memorandum by the Rev. James Salmon, bearing date March 30, 1865, is given below. Some of the older inhabitants may see in it some characteristics of the writer. It reads: "A long and dreary winter. Male portion of the congregation chiefly in the woods lumbering. Much dissatisfaction among the Trustees and other members of the Church respecting pew No 14. Some saying it ought to belong to Wm. Stuart, jr., others to Wm. Stuart, sr., others to the heirs, and the greater part (like the people of Ephesus) know not what they say." Pew No 14 occupies much space in the official records. The discussion concerning it extends over almost two years.

Nov. 18.—On motion resolved that Wm. Fowler be appointed collector for Salmon Creek in the room of A. D. McPhee.

JOHN FRASER.

In 1866 the most important event seems to have been the carrying out of the request of the Session for an increase in their numbers. The result of the election held Sept. 28 is as follows :

Thomas Elliott.....	37
John Christy.....	36
William Fowler.....	26
Francis Baird.....	24
John Moore.....	20
Robert Fulton.....	13

The first four accepted. The other candidates were Alexander McPhee, Alexander Baird, James Lamb, Angus Sutherland and James Baird.

Apr. 1, 1867.—The Trustees met to-day, Rev. James Salmon in the chair. The meeting constituted with prayer, after which the chairman referred to the loss sustained by the church by the death of Brother John Fraser elder and clerk of the Trustees. Agreed that Thomas Elliott be appointed in his place.

Sept. 15, 1869.—Trustees met, James Baird in the chair. It was agreed that the year end Sept. 1st instead of Apr. 1st.

The Trustees chosen for the incoming year were James Baird, Samuel Baird, William Darrah, H. Callahan, Angus Sutherland, Gains McCallum, Isaac Hutchison.

WM. DARRAH, Sec.

Aug. 11, 1871.—Session met and arranged for dispensing the Communion on the 14 Aug. The new members reported were Geo. Dunn, Win. Harper, and Mrs Elizabeth McCollum.

THOMAS ELLIOTT.

(Aug. 1, 1871.—Ladies' met according to appointment and cleaned the church. Those present were : Matilda Darrah, Mrs. Mersereau, (by substitute) Letitia Craig and Elizabeth Baird.)

July 3, 1872.—Annual meeting : Resolved that the minister preach at the Forks once in four weeks ; at the Upper Mills in the morning and at the Forks in the afternoon, and in the evening of the same day in the school-house if procured ; also resolved that Thomas Elliott and Thomas Christy be a committee to get up a Tea-meeting to pay up the arrears of the minister's salary.

A. J. MERSEREAU, Sec.

The year 1873 seems to have been a rather hard one in church circles. The only minute to be found is the following ; as it is quite unique it is given in full :—Jan. 1st., This day the Trustees were to have met to settle church business, but alas sad to say, there was no one there but myself. The roads were good, but the weather cold and the church officers seemingly cold too. •

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H, Sec.

I had to pay Mr. Samuel Baird one dollar and a half for hauling a load of wood to the church. Bargained with Mr. Andrew Brown to make fires for 25 cts per week.

A. J. MERSEREAU.

July 1, 1874 — Annual meeting : Trustees were chosen as follows : Geo. Dunn, John Brown, Thomas Christy, Hugh Callahan, Wm. McAllister.

FRANCIS BAIRD, Sec.

This brings us to the death of the Rev. Mr. Salmon concerning whom some particulars may be found in the chapter on pastors.

After the death of Mr. Salmon the church was supplied for some seven weeks by the Rev. W. P. Archibald. Soon after his departure we find the first mention of the name of the Rev. Samuel Johnson. An item in the secretary's report reads :—

Oct. 27th, 1875 ; paid Rev. S. Johnson \$10.

Later we find the following :—

Chipman, Oct. 25, 1875.

Congregational meeting : J. W. Goldfinch, Esq., in the chair. It was unanimously resolved to ask the presbytery of St. John to appoint one of their number to moderate in a call at their earliest convenience.

Dec. 19th, 1875.—To day (Sabbath) the Rev. Jas. Bennett visited this congregation, and held divine service, having been sent by the Presbytery of St. John to moderate in a call, which call was approved and sent to the Rev. Samuel Johnson of Harvey.

GEO. DUNN, Sec.

May 21st, 1876, Memorandum—This Lord's Day the Rev. Samuel Johnson preached in Red Bank Church for the first time after accepting the call.

May 24th.—The Rev. Samuel Johnson was inducted into the charge of this congregation by the Rev. Dr. McLean of St. John and the Rev. Mr. Caven of Fredericton.

GEO. DUNN, Sec.

July 15th, 1876.—Trustees' meeting; on motion resolved that a congregational meeting be held July the 26th to take into consideration the propriety of moving the church from where it now stands to the opposite side of the road.

GEO. DUNN, Sec.

July 26th.—Rev. S. Johnson in the chair; moved by Thos. Christy, seconded by H. B. McDonald that the church be moved across the road—carried unanimously. Moved by Malcolm Curry seconded by Wm. Stewart that the trustees advertise for tenders to do the work—Carried.

GEO. DUNN, Sec.

Aug. 5th.—Trustees' meeting. Tenders for moving the church were received and read as follows :

Andrew Brown.....	\$140 00
G. G. and W. C. King,.....	78 00
McLeod and Munroe,.....	95 00
James Bennison,.....	95 00
Wm. Ramsey,.....	69 00

None of these were accepted. On motion resolved that the contract be given to Thos. Christy for sixty dollars.

GEO. DUNN, Sec.

Sept. 15th.—Paid Thos. Christy for moving meeting house per agreement, \$60.00. Paid Mrs. Salmon in full per receipt \$59.13.

Sec's Report.

Oct. 7th, 1876.—The session met and was constituted : Sederunt, the moderator, Messrs. Wm. Stewart, Thos. Elliott, Francis Baird and Wm. Fowler. The following candidates were on examination, received as members of the church, viz : H. B. McDonald, Eliza J. McDonald, Robt. C. Darrah, Sarah Darrah, Sarah Starkey and Margaret Callahan.

SAMUEL JOHNSON, Moderator.

1877, June 30th.—Session meeting ; Sederunt, the moderator, and elders. Wm. Clark, Andrew Craig, Robt. McNeil, Sarah Smith, Sarah Clark and

Jane Stephenson were examined and admitted as members of the church.

S. JOHNSON, Moderator.

July 1st.—This day the sacrament of the Lord's Supper was dispensed. Sixty-five persons partook, exclusive of the members of session.

1878, June 29th.—The session met and was constituted. Sederunt, the moderator and elders. The new members were Samuel Baird, Elizabeth Baird, Jane Goldfinch, Wm. Callahan, Mary A. Baird and John Parsons.

S. JOHNSON, Moderator.

1879, Sept.—Cleared from tea-meeting held according to motion \$31.25.

GEO. DUNN.

1882, Feb. 18th.—Trustees meeting. Resolved that tenders be invited for new pulpit and repairing gallery.

GEO. DUNN.

July 5th.—Trustees' meeting; no tenders received. Resolved that the old pulpit stand till next year, and that a committee be appointed to repair gallery.

GEO. DUNN, Sec.

1883.—The following items from the secretary's financial report will perhaps be interesting :—

JULY 4TH, TRUSTEES, DR.

To R. D. Richardson for organ and freight, ..	\$165 00
“ John Darrah for repairing gallery,	46 75
“ F. Baird on tombstone for Rev. J. Salmon, ..	13 50

It is to be regretted that the minutes recording the discussion concerning the admission of the organ to the church do not appear. They would, no doubt, be pre-eminently interesting at the present date.

1884, Sept. 17th.—Trustees' meeting; resolved that Hugh McLean, Squire Burpee and Francis Baird be a committee to fence the graveyard.

THOS. ELLIOTT, Sec.

1888, July 4th.—Rev. S. Johnson in the chair. This was the last meeting of the trustees over which the Rev. Mr. Johnson presided. A brief review of his ministry and life are given in another part.

The following items from the secretary's report will show how the church was supplied during the vacancy:—

Paid Rev. A. A. Watson,	\$ 59 84
Sept. 7th, paid Rev. Mr. Barker,	6 00
“ 17th, “ Rev. Mr. Blair,	10 00
“ 29th, “ Rev. Mr. McKay,	20 00
“ Mr. Fraser,	115 75
Oct. 23rd, “ Rev. Dr. Bennett,	10 00
“ Rev Mr. Bane,	20 00

Dec. 15th, " Rev. Mr Murray,..... 45 00
 " Rev. Mr. McLeod,..... 8 00
 May 15th, 1890, paid Mr. Clarke,..... 20 00

1890, Apr. 2nd.—Trustees' meeting ; moved and resolved that the Presbytery be asked for a man eligible for a call.

R. T. BAIRD, Sec.

1891, Apr. 9th.—Trustees' meeting. Three tenders were received, that of G. G. and W. C. King and A. W. Orchard for \$1500.00 being the lowest. On motion of S. Baird seconded by John Fulton this tender was accepted by the meeting.

D. McD. CLARKE, Sec. pro tem.

The annual meetings of '92 and '93 show nothing more than ordinary routine business.

1894, July 4th.—Annual meeting ; Mr. Clarke in the chair. The collector's reports stood :—

Jas. A. Fowler,.....	\$121 00
Samuel Baird,.....	117 00
C. Wilson,.....	105 50
J. D. Brown,.....	88 25
Wm. McAllister,.....	41 00
Geo. Fulton,.....	40 00

\$512 75

Plate collections for the year \$41.32.

Resolved that all bills be presented and paid.

Resolved that balance of collection money be paid towards salary making in all \$546 32.

The full salary of \$550.00 which had been promised by the church was afterwards made up.

R. T. BAIRD, Sec.

The following is from the Salmon Creek church accounts :—

Nov. 11th, 1884.—A meeting was this evening convened in the school house of Salmon Creek according to notice duly given to take into consideration the subject of building a Presbyterian Church in this place.

The Rev. S. Johnson was appointed chairman, and Robt. Baird, sec.

It was moved, seconded and unanimously agreed that a church be built, the site to be on the grounds of Mr. James Darrah between the school house and the brook.

The following committee was appointed :—

John Harper,	Francis Baird,
Wm. Fowler,	James Darrah,
Henry M. Fowler.	

It was the sense of the meeting that the ground be deeded to the trustees of the Presbyterian Church of Chipman, with the provision that the church never be moved off said ground.

R. T. BAIRD, Sec.

On the subscription list for the building of this church appear among numerous smaller amounts the following :—

Francis Baird,	\$50 00
John Harper,	25 00
G. G. & W. C. King,	25 00
Rev. Samuel Johnson,	20 00
Wm. Fowler,	20 00
Hugh McLean,	20 00
Samuel Baird,	20 00
Henry Porter,	20 00
James Darrah,	20 00
Geo. F. Baird, M. P.,	10 00
Isaac Burpee,	10 00
Henry Fowler,	10 00
Robt. McNeil,	10 00
Robt. Clark,	10 00
Wm. Porter,	10 00
W. H. Fowler,	10 00

This list shows all the subscriptions of \$10.00 and upwards.

PASTORS.

It has not been possible to obtain particular information concerning any of the pastors prior to the time of Mr. Canning. In reply to a letter from Rev. Mr. Clarke, he writes: —

MOUNTAIN, Ont., July 30th, 1894.

TO THE REV. D. MCD. CLARKE:

DEAR BROTHER,— I was not a little surprised at receiving your letter a day ago. Of course I remember but little of the Chipman congregation and fear I can now, at this distance of time, give you but few particulars. You give a number of questions. I fear I can answer few of them, and better answer nothing than give erroneous information.

I was ordained in Ireland by the Presbytery of Derry, before coming to America — I think May 1st, 1849. I was sent out by the Colonial Committee of the Irish Presbyterian Church. I went direct to Salmon River as I had a number of relatives living there. I was the first regularly settled minister of the charge of Salmon River, now Chipman. I must answer your other questions in a general way: I

cannot give dates as it is so long ago. Had I thought the other information should be used for publication I might have taken notice of dates, but I had no idea that such would be the case.

The persons who supplied the place before me were the Rev. Mr. Millan, late of Bocabec, N. B. ; the Rev. John Irving, late of Mills Isles, Que ; and such others as the Presbytery of St. John could send. The Chipman charge was not organized when I was there. It was a mission station. Of course there was no ordained elders. As to the number of communicants, I cannot speak with any degree of certainty. I received nothing as salary while labouring at Chipman. What I got was from the Colonial Committee in Ireland. The trade of the country, which was in its infancy when I was there, was chiefly lumbering. There was no Salmon Creek and the country was very sparsely settled. As there was no manse I built a residence some way down the river from Red Bank. I heard it was burned some time after I left in 1852.* The principal families connected with the congregation when I was there were : — Darrahs (three brothers), McDonalds, McCollums, Dunns, Fultons, Parkhills and Bairds. If

NOTE. — [Mr. Canning must have been misinformed as the house referred to is that lately occupied by Mrs Wm. Darrah.]

there be any of the descendants of these families still living in your congregation, kindly let me hear from them when you write. I should suppose the old people mostly gone the way of all living.

You will now allow me to say a word or two about my ministry after leaving your place. I had a number of acquaintances and friends in the Reformed Church in the United States, and I concluded to go to them, as I thought the place where you are now settled, was never likely to amount to much. It was a backward place, and besides the people were poor and unable to give me a decent livelihood. It was remote from my brothers and they wondered why I should wish to remain in such a place. Their reasons led me to form the resolution to remove to some more favoured locality. Besides there was a person there who, claiming to be a friend, proved a great enemy to me. He was killed by the fall of a tree shortly after I left.

I laboured about two years in the Presbytery of Pittsburg, and was sent to supply a place in Michigan, where I spent four years, but finding the climate of the locality not to agree with my health, I removed again into Canada and connected with the Free Church fold there, but by the advice of a friend I joined the synod in connection with the Established Church of Scotland, and continued with it un-

til the Union in 1875. After this I was settled in several charges, but lastly was minister of Oxford, where I remained upwards of twenty-three years. While there I retired from the active duties of the ministry in 1886. Having retired I chose to come here. My son, who is connected with the C. P. Railway, had built a house here in which he kept store for two years. I have fitted it up as a dwelling. It is a comfortable and handsome building. I have thus given you an outline of my ministry.

Hoping to receive a copy of your little book,

I remain,

Very truly yours,

WM. T. CANNING.

P. S.—1. I forgot to say in the proper place that the church of Red Bank was finished during my ministry, but there were neither pulpit nor pews in it. I collected while there enough lumber to have a pulpit built and pews put in.

2. I hope you will be able to read this poor writing.

3. I am now a man of seventy eight years of age.

Mr. Canning's letter has been given almost in full. No doubt many who read it will smile over what he says of the state of Chipman during his time. We are much indebted to Mr. Canning for enabling us to draw such a pleasing comparison be-

tween then and now. He laboured here under many difficulties, and made not a few friends. An extended review of his work is, of course, practically impossible, but may it not be said without hesitancy, that he was, under God, at least one of those who sowed the seed that has since borne fruit in our present church. Let this, however, be specially borne in mind, that what little support he got came from a far off church in Ireland. Ought we, now grown strong, to withhold our hand from supporting the weak and needy, even though they be as far removed from us as were we from that primitive church across the sea.?

Rev. Mr. McKay is the next from whom particulars are obtained. He writes :

WALLACE, N. S., July 17th, 1894.

MY DEAR MR. CLARKE :

I received your card in reference to the history of your congregation. If Mrs. McDonald's faculties are still good, she is the one to give you all you want. I cannot give you any account of the organization of the congregation. I don't think it had any formal organization. The first minister that had a formal induction was Rev. Mr. Canning, a minister from the Irish Church. The only minister at his induction that I ever heard of was Rev. Robt. Irvine, of St. John, afterwards Dr. Irvine. I could

not tell you how long he was there. I was the next, but I cannot tell how long they were vacant. I preached my first sermon in Chipman on the last Sabbath of September, 1854. I was then going to Upper Canada, but I met Rev. Wm Ferr e in St. John, and he even pled with me to remain in New Brunswick. He had just returned from Chipman the week before, and he was looking out for a man for them. At last he said, go and give them one Sabbath, and then return to St John and go on your journey, and he would guarantee my expense. I went and preached the one day and they at once set about getting up a call, so in two days I returned to St. John with the call in my pocket. But I would not accept of it, but consented to labour there for the winter. In June, 1855, I went to the Synod in St. John and accepted the call. I was ordained in St. John on the 22nd of June, 1855, and was formally inducted in September, I think by the Presbytery of York, a new Presbytery formed that year, consisting of Rev. J. Smith, of Harvey, Rev. C. G. Gloss, of Prince William, and myself. The first elders were ordained by me either in 1855 or 1856. I have nothing definite to fix the date, but it must have been in one of these years. The first three elders were John Fraser, Red Bank ; William Stewart, near the church ; and Hugh McDonald, at the Forks.

These three elders, together with myself, formed the first session. We had a session book, but if it is not among you it must have been burned. Mr. Fraser was a good Christian man, a man of intelligence, a fair scholar. He taught school then, and for some time afterwards. He was also a great temperance man, and his strong temperance principles made him a few enemies in those days. He always taught a Sabbath school in summer and always took part in prayer meetings. The prayer meetings itinerated from house to house in those days. Mr. McDonald was a man of considerable force of character, always took part in prayer meeting when it was in his vicinity — had a fair common school education and felt strong inclinations towards the ministry. He began the study of Latin with me. He got through the Latin grammar and was beginning to read Cæsar, when he was visited by a series of trying afflictions, which resulted first in the death of his wife, a most worthy Christian woman, and then his little son James Chalmers, and finally himself. Mr. Stewart was a nice good man.

The number of families in the congregation was about 45 all told, from Squire McAllister's, near the head of Grand Lake, to James Lamb's at the Upper Salmon River, and from Thomas Elder's in Red Bank, on the one side, to Mr. Kady's on the Salmon

Creek road. I could not tell how many communicants there were. We had a communion roll but I do not remember how many names were on it.

Mrs. McDonald was a mother in Israel. She entertained all the ministers who came and went in those days, and I have often heard her tell of them. There was a Mr. Irvine, (John) who had been there some months, a Mr. Brown also for some months, and a Dr. Cairns, (an M. D.) a very peculiar character, and Mr. Millen, late of Bocabec, visited them several times. He was very popular among them, and it is probable that he was the one that opened the church at Red Bank, or perhaps it may have been Mr. Canning. It must have been during Mr. Canning's time that the church was built.

Chipman, or Salmon River, as it was more commonly called, was a stirring place in my time. There was an immense quantity of logs got and a great many of them sawn there. Mr. Burpee had a large water mill that ran a gang saw, and the Langin's had another at the Forks, and the Dunn family had another beside Langin's, both of which were gang mills. Then Mr. Lunt had two large steam mills at Iron Bound Cove, that cut an immense quantity of lumber. They had a whole fleet of little schooners called wood boats, that carried the deal to St. John. These wood boats loaded generally at the foot of the

"Mistake," opposite the place where I lived, navigation being quite good up that far. About the time that I left there was a collapse in business, and almost all these firms failed and the lumbering went down and never got back to its original activity. I left there on the 1st of May 1861. The salary promised me was £75 or \$300, from the people, and £25 or \$100, from the Home Mission Fund, making in all \$400. This was the average salary received from a country congregation in those days. I found the people generally kind and fairly liberal. They handled a good deal of money one way and another. There was a great deal of Sabbath desecration. I used to speak a great deal against it, and it was my custom on the Sabbath morning to put a bundle of tracts in my pocket and give a tract to every man I met, as I travelled to my preaching places. My habit became at last so well known to that class that they avoided me. When they saw me in the distance they would go into the bushes, and so avoid getting a tract. It was when I was there that the world's prayer meeting was instituted. We held a week of meetings then, beginning on the first Sabbath of January, 1860, and I have some funny episodes in connection with some of them. In the second year, 1861, we continued in the same way, and I have observed the week of prayer ever since. I was helped

in these meetings by the Baptist minister and by our elder, Francis Baird, and I think Alex. Baird, Thos. Elliot, and an old man named Lynch, and A. Sutherland in Red Bank. But I must stop. I am very likely giving you matter that will be of no use to you. Hoping that you may get the matter necessary and with best wishes for yourself and Mrs. Clark, in which Mrs. Mackay joins,

I remain,

Yours, etc.,

H. B. MACKAY.

Mr. Mackay, as will be seen from another part, was with us some time. He is still remembered with pleasure by many of the older residents as a hard worker and a faithful minister. As a personal outside worker he is often spoken of. One of the older members of the church tells of having been once with a number of companions on their way to a dance. They met Mr. Mackay, who eventually succeeded in persuading almost the entire company to go to a meeting instead. Many similar instances might be given but space will not permit. The extracts clipped from the Session book are sufficient to show the esteem in which Mr. Mackay was held.

The Rev. James Salmon followed Mr. Mackay as pastor. The following letters and newspaper clippings kindly sent by Mrs. Salmon, will no doubt

be interesting. In answer to inquiries Mrs. Salmon writes :

Mr. Salmon was born near Manchester, Eng., in 1821. His parents were both natives of Scotland, but had removed to England. Before he began to study for the ministry he studied in London to qualify himself to teach. He afterwards taught in Dukinfield and Warlham. Between the years 1849, and '53, he studied in the Theological college of the Presbyterian Church of England, and in the University College of London. He was licensed to preach by the Presbytery of Lancashire at Liverpool in Mar. 1854. In Dec. 1856, he was authorized by the Colonial Committee of the Free Church of Scotland, to come to New Brunswick in answer to a call of the Synod of New Brunswick for additional labourers. A clipping from a St. John paper of Apr. 1st, 1857, speaks of his arrival:

“ We are happy to announce the arrival, by the ‘John Owens,’ of an additional labourer for our church. Mr. Salmon comes out as a missionary from the Free Church of Scotland. He is, however, a native of England—the first minister, we believe, from that quarter, who has cast his lot amongst us. Mr. Salmon possesses recommendations from ministers of the greatest eminence in the old country, and from what we have seen and heard of him we have formed

a very pleasing impression of both his ability and character. He officiated on last Sabbath, both in St. Jo'n's and St. David's Presbyterian churches with much acceptance. We hope that, in the Providence of God, a suitable sphere of usefulness may be found for him."

He was ordained in Fredericton by the Presbytery of York, Mar. 11th, 1858, over the congregation of Woodstock and Richmond. In 1864 he went to Chipman.

Mrs. Salmon was born in Canterbury, York Co. Her parents' names were Wm. and Mary Hutcheson. In her letter of July 18th, 1894, from Apple River, N. S., Mrs. Salmon wishes, in some way, to publicly convey her thanks to her friends. I can in this connection, do no better than quote from her excellent letter: "I would like to ask, if you succeed in your work of the history of the church, to acknowledge for me my indebtedness to the people of Chipman, not only the congregation of Red Bank, but all denominations, for their very great kindness and liberality to me after the death of my husband. I have often wished that in some way it might be done that all might know I do not forget their goodness and kindness to me, expressed in such a tangible way so often when I was in deep sorrow."

In estimating Mr. Salmon's work as a pastor, teacher, and physician, many things must be considered. Coming to Chipman just thirty years ago, he assumed charge of a church that had been vacant almost three years. There were but two elders. The church spirit was exceptionally low. A seeming unimportant dispute concerning the ownership of a single pew, had grown to such an extent as to almost divide the congregation. The ordinances of Baptism and the Lord's Supper had been of necessity neglected; while the bond of union which can grow only from continual services, was almost entirely broken. Intemperance and other vices were also far more common than now.

But notwithstanding all these evils, he laboured zealously for eleven years. How successfully, may be gathered from the fact, that at the time of his death the church had been strengthened both numerically and financially; the quarrels and dissensions had been settled; the Session had been increased by the addition of four new members, and the whole life of the church had been quickened to new activity. As a preacher he was earnest, energetic and effectual. Mr. Salmon will long be remembered not only as a pastor, but as a personal friend to many of his congregation.

As has been already said, the Rev. Samuel Johnson was inducted into the charge of the Chipman congregation May 24th, 1876. He remained in this church till his death, Aug. 17th, 1888. In regard to his life and work, one may justly hesitate to speak; and in order that what one might say who grew into the knowledge of Christ under his teaching, and who saw in him an embodiment of all that was Christ-like and truly noble, may not seem extravagant, reference will first be made to the estimation in which he was held by those not especially indebted to him.

An obituary notice in the St. John Daily Sun, from a Chipman correspondent, reads:

CHIPMAN, Queen's Co., Aug. 21 — The demise of Rev. S. Johnson, pastor of the Presbyterian Church at Red Bank, took place at his late residence, in Chipman, Queen's Co., about 11 o'clock last Friday night. As the people heard the news next morning, a wide spread gloom was cast over the entire community, as his brief illness was scarcely known beyond the precincts of his own home. Up to the Thursday preceding, he had been as well as usual, but towards the evening of that day he complained of feeling unwell, so that he was unable to attend the prayer meeting he had appointed. In the night he grew worse with a heavy distress in his stomach and

lower portion of the chest. He had several attacks of vomiting, but after the application of warm fomentations, his distress was somewhat relieved towards morning. Towards Friday evening, though he was greatly prostrated, neither he nor his family suspected any serious results would follow his sickness. Later on he sent for Mr. Hugh McLean, a near neighbour, and that gentleman found him able to converse, though his hands were almost cold, and a perspiration had broken out over his body. At his request, Mr. McLean handed him a drink which he swallowed. He then laid his head back on the pillow and immediately expired without a struggle or emotion.

He was followed to the grave yesterday by the largest procession ever witnessed in Chipman. The funeral procession consisted of 76 double wagons and carriages, besides a large number of carriages which awaited the procession at the burying grounds. It is estimated that 600 persons were present which speaks more than words can express, the high esteem in which the deceased was held by all classes of this community.

The deceased was born at Stewiacke, Colchester Co., N. S., in 1829, and at his death was in his sixtieth year. His parents, Adam and Jane Johnson, spared no pains in his primary education, and at an

early age placed him under the tuition of the late Alex. Russell. He was next sent to the Academy at Truro, and there prepared himself for an arts course at West River Seminary, under Prof. Ross. After leaving this institution he took a course in Divinity at Newburgh, N. Y., and was ordained a minister at Harvey, York Co., N. B., May 24, 1856. He presided over that congregation for 20 years and on the 24th May, 1876, he was inducted as the pastor of the Presbyterian congregation of Chipman, where he remained, going in and out among the people, ministering in holy things till his death, Aug. 17th inst. He was married to Miss Eleanor Grant at Pictou, in 1857, and leaves behind him three sons, James Adam, and Fulton, now engaged in their father's calling, and George, engaged in mercantile business at Truro. The family have been called to mourn over a kind husband and an affectionate father, and have the entire sympathy of the community with them in this sad affliction. Rev. J. H. Cameron, of Bass River, preached a very appropriate sermon on the occasion from Rev. xiv, 13th verse."

The minutes of the Presbytery of St. John show the following:—

WOODSTOCK, N. B., St. Paul's Presbyterian Church Sept. 4th, 1888: At which time and place the Presbytery of St. John met and was con

stituted. Sederunt—Rev. T. Stewart, Moderator, etc. Inter-alia—The Rev. J. McG. McKay and Judge Stevens were appointed to draw up an obituary notice of the late Rev. Samuel Johnson.

Report of the same was presented as follows, viz:—

The Rev. Samuel Johnson, a member of this Presbytery and pastor of the congregation of Chipman, died on the 17th of August, and in the 59th year of his age. The Presbytery embrace this opportunity to record its deep sense of its loss by his removal and its high appreciation of his labors as a minister of the Gospel. Descended from pious parents, who feared God above many, his mind was early brought under the influence of the Gospel, and educated in a Theological School where faithfulness to the truth was considered one of the first qualifications of a minister of the Gospel, his preaching and his teaching were always according to sound doctrine. His love for his Master's cause led him to be faithful and punctual in the discharge of the duties of his ministerial office, and to persevere in his Master's work in the face of very discouraging circumstances. Honesty and faithfulness were prominent virtues in his character and he used them in the service of his Master to promote religion in the family and in the church, as well as in the individual, was a controlling

principle of his life. The Presbytery hereby extends its sympathy to the congregation and to the bereaved family with the cheering hope that having at the call of his Master ceased from his labor, he has entered into that rest that remains for the people of God.

The report was adopted and the Clerk was instructed to send a copy of the minutes to the bereaved widow.

The Session Book of Harvey, York Co., has this reference to Mr. Johnson's death:—

HARVEY, Aug. 27th, 1888—At which place and time the session of Harvey and Acton met and was duly constituted.

The session having heard with deep regret of the death of their late pastor, Rev. Samuel Johnson, agreed inter-alia to extend their deep and heartfelt sympathy to Mrs. Johnson and family in their bereavement. He had been so long among us we almost looked upon him as our pastor still, and we hoped to have seen him once more among us. His place in our hearts has been filled by no one as he filled it. Such a noble man—a good man—a godly man—and the Master saw it was time to reward him for all his earnest toil, and called him up higher. He saw he had fought the good fight as a hero and He crowned him a king. We dry our tears. He lives. He reigns. We shall meet him over there.

Our prayer is that God may indeed strengthen you and yours to bear this weight of sorrow. Joy cometh in the morning.

Signed on behalf of the Session,

REV. J. A. McLEAN, Moderator.

A. W. COBURN, Clerk.

After such testimony but little more is necessary. His many and estimable qualities are also still fresh in the minds of those to whom he ministered in all simplicity and sincerity of heart, and it is not going at all beyond the truth to say that not a few of the members of the flock he led, still look upon him as their ideal, and as an evidence to the fact that a life corresponding closely to the life of the great Shepherd may be lived even here and now. To attempt to draw a picture of the life and work of one so revered and loved, would be to do wrong; should the picture presented differ from that already drawn in the minds of those who knew him there would certainly be cause for regret. Let each see him still as they saw him as a teacher of the Word, a comforter in the hour of calamity, a friend and pastor willing to spend and be spent in the service of his Master and his people. Suffice it to say that he was a good man, that being dead he yet speaketh; the seed he sowed has already borne much fruit in the church where he laboured so long

and so well. His great aim was to *teach*, especially the young. At least nine-tenths of the present officers and members of the church as now composed received, from him as young men and women, or boys and girls, instruction which, under God, cannot bear other than good fruit.

Outside of his own particular church he was scarcely less loved and respected. On every possible occasion all united to do him honour, and to testify to his sterling worth as a Christian gent'emen and citizen.

And now at the risk of being censured for so doing, I would wish to close this little account, with a few lines with which all are familiar, and which seem to me so particularly applicable that I cannot refrain from quoting them.

To relieve the wretched was his pride,
And e'en his failings leaned to Virtue's side ;
But in his duty prompt at every call
He watched and wept, he prayed and felt for all ;
And as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds and led the way.
Beside the bed where parting life was laid,
And sorrow, guilt, and pain by turns dismayed,
The reverend champion stood. At his control
Despair and anguish fled the struggling soul ;

At church with meek and unaffected grace,
His looks adorned the venerable place ;
His ready smile a parent's warmth exprest ;
Their welfare pleased him and their cares distrest :
To them his heart, his soul, his griefs were given,
But all his serious thoughts had rest in Heaven.
As some tall cliff that lifts its awful form,
Swells from the vale and midway leaves the storm,
Tho' round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.

The vacancy caused by the death of Rev. Mr. Johnson in Aug 1888, was filled in Sept. 1890, by the induction of Mr. Clarke, the present pastor. A few notes taken at that time may be interesting :

"To day (Sept. 25th) our new pastor was ordained and inducted in the old church at Red Bank, the pulpit of which was tastefully trimmed with flowers. Dr. Bennet, of St. John, presided, and gave the charge to the minister. The sermon was by Rev. Wm. McLeod, of Welford, from Rev 3:20 ; the charge to the people by Rev. Mr. McFarlane, of Springfield."

Mr. Clarke is a graduate in Arts of Dalhousie College, Halifax, and had also the full course in Theology in the Pine Hill Seminary. Both courses were highly creditable.

By the end of 1891 the new manse was ready for occupation, and it was not long before Mr. and

Mrs. Clarke were comfortably housed in their new home. This neat and commodious dwelling, built at a cost of almost \$2,000, and under considerable difficulties also, was in about two years free from all debt, and stands now as an ornament to the parish and a witness to what may be done in a short time by earnest effort.

To pass judgment on the growth of the church since the coming of Mr. Clarke would be perhaps unwise. Were one removed by the space of a few years from the time of the present pastor, an estimate of his work and success could, no doubt, be made with much greater ease and accuracy. As it is one may be too near his time to view rightly and impartially, yet it may now be said without hesitancy, that it is hard to conceive how one could at any future time look on the church as it is at present, and on the work done the past four years, and make other than an estimate that would be favourable in every respect. Judged from the standpoints of growth in membership and monetary contributions the church has grown by leaps and bounds. Preaching stations have been opened and supplied in the furthest limits of the congregation. Several new Christian Endeavour Societies have been formed while the whole life of the prayer and Sabbath services has been quickened, the attendance increased

and the general interest made deeper and more spiritual.

Speaking to a member of the Chipman church a short time ago, the Rev. Dr. McRae of St. John, was pleased to refer to Mr. Clarke as "a great worker." This is perhaps the highest encomium that could be spoken ; and yet one that a knowledge of the facts will fully justify. Assisted as he is, by an earnest and well chosen Session, one cannot but hope that while Mr. Clarke has already done much, he may yet be able to do much more.

